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THE

Missionary Magazine

AND

CHRONICLE.

MISSIONS TO SOUTH AFRICA.

WE present our readers in the present Number with the conclusion of the Historical Sketches of our South African Missions, including the labours of the Society among the Griqua and Bechuana tribes. From this narrative they will learn with regret that the labours of our Brethren among these people, as in the case of the Bushmen and Namaquas, have encountered the greatest obstructions from our own countrymen, or from the Dutch colonists, rather than from the heathen. It is indeed mournful to reflect that the mistaken policy of the one, and the lawless proceedings of the other have been the occasion of bitter disappointment to the Missionary, and grievous wrong to the people. One of the last acts of the British Government, by its Commissioners Messrs. Hogg and Owen, in the year 1852, was singularly unjust and oppressive, withdrawing from the people not only our friendly protection, but leaving them defenceless against the violence of their unprincipled enemies. With regard to the future, while little apprehension need be entertained from the direct hostility of the aborigines, the aggressive violence of the Boers is much to be dreaded.

But amidst multiplied and formidable difficulties, the cause of Christ has made large advances; and among the grounds of hope of still extended progress and ultimate triumph, is the fact, that the entire Bible has been translated and printed by our devoted Brethren, Moffat and Ashton, at the Kuruman, in the Sichuana, a language by means of which Dr. Livingstone was enabled to hold intelligent intercourse with the multitudes of the interior, and through which, we trust, our Missionaries who have gone to those distant regions will be able to make known to the degraded people the way of salvation.

No. III.—*continued.*

HISTORICAL SKETCH OF MISSIONS TO THE GRIQUAS AND BECHUANAS.

THE GRIQUAS.

About eighty years ago—perhaps a year or two more—four men, the children or Dutch fathers by Hottentot mothers, left the colony, with their families and followers,

settled on the borders of the Orange River, and became the founders of the GRIQUA people. These men were Adam Kok, the grandfather of the present Griqua chief of Philippolis, and three brothers of the name of Berends. Of the Bushmen and Corannas in the country, some opposed, others joined them, as did Hottentots, or others from the colony. Soon after the Missionaries had arrived at Zak River, the Berends invited Mr. Kicherer and his people to remove to the country they occupied; and Mr. Anderson, who arrived in 1801, accompanied Messrs. Kicherer and Kramer across the Orange River to a place called Reits Fountain, not far from Klaar Water, now Griqua Town. Mr. Kicherer and his people returned; but Messrs. Anderson and Kramer remained, and commenced their labours among the Corannas and Grikwas, who had invited them, and who were afterwards joined by those under Captain Kok.

The people were at this time numerous, and comparatively rich in cattle, more intelligent, and, by the possession of fire-arms, more powerful than the tribes around them; but in morals and social condition little, if at all, superior to the Bushmen. They were indolent and improvident, wandering from place to place, as they found pasturage for their herds. The Missionaries followed their movements, and endured all the discomfort and privation of such a mode of life, in order to induce them to receive their message. In 1804 they persuaded them to remove to Klaar Water, about 700 miles from Cape Town, and one of the Missionaries induced a number of the people to remain there, to cultivate the ground, for which they furnished them with seed, while the other Missionary accompanied those who went with the cattle. This was the commencement of a settled habitation amongst them. The headstrong perverseness of the people, the want of suitable and sufficient food, the exposure to attacks from bands of marauding Caffres, and long-continued and alarming illness, greatly depressed the Missionaries during the earlier years of their labours, but they kept their great object—the salvation of the souls of the people—steadily in view; and, after six years' labour, administered baptism to twelve individuals, and, before the close of the year, a Church of converted natives was organised, and the ordinance of the Lord's Supper celebrated. A deep sense of the efficacy of prayer appears to have been produced about two years afterwards, when their settlement was threatened by a band of armed Caffres, who were encamped near them. The Missionary and people united in observing a day of fasting and prayer, then sent a message of friendship, and a present to the captain of the Caffres, whose heart was moved by the Hearer of prayer to leave them undisturbed. It seems difficult to account for the restrictions imposed by the Government, who did not allow the Missionaries, until they had been ten years in the country, to teach the Corannas to write, and then it was only allowed to Mr. Anderson as a mark of personal favour, and denied for a longer period to the Missionaries at other stations. The number of the people had increased in 1813 to 2607, half of them Dutch Hottentots, the others Corannas. The Missionaries were, during this year, greatly encouraged by a visit from Mr. Campbell, who spent some time with them on his return from Latakoo. The people, at his suggestion, adopted for themselves the name of Grikwas, and called their settlement Griqua Town. Their secular affairs were prosperous, nor were spiritual blessings withheld; but in the following year the Government inflicted an injury on the Mission, from which it suffered severely many years. This was done by sending an order to the Missionary to collect and forward to the colony twenty men to serve in the Cape regiment. At an earlier period such a request would have endangered

the Missionary's life; and the fact of the requisition having been made through him, induced the people to believe the misrepresentations of evil-minded men from the colony, who told them the Missionaries were sent by the Government to prepare the way for their being robbed of their liberty, transferred to the service of Colonists, or forced to become soldiers—a measure with which Lord Charles Somerset actually threatened them, if they did not send the men. The evil was increased by the appointment of a Government agent to reside at Griqua Town.

A number of the Griquas, generally violent and cruel men, afterwards termed Bergenaars, withdrew from the settlement to some mountainous parts of the country, where they determined to resist any attempt of the Government to enslave them, and to oppose that portion of their own people who were even favourable to the presence of a Government agent amongst them. These evils were increased by the people electing, with the sanction of the agent Waterboer, an intelligent Christian man, but not connected with the leading families to be paramount chief of the people. For the space of fifteen years after the peace of the Station had been destroyed by the demand of the Government for men, the Mission suffered a series of fearful calamities. Mr. Anderson never recovered the confidence of the people, but, broken in spirit, retired in 1820. The Bergenaars, maddened and reckless, committed fearful ravages and murders among the defenceless tribes, attacked and burnt part of Griqua Town itself, and were only induced to retire by the persuasions of the Missionary, who went to their intrenchments, prayed with them, and exhorted them to desist. The Church was reduced from 200 to less than 30, and the Mission brought to the verge of ruin. Mr. Wright, who had succeeded Mr. Anderson, was about 1829 joined by Mr. Hughes, from the Kuruman, and the Mission in 1830 began to revive, though Mr. Wright was led into a great mistake by acting as Government Agent.

In the meantime, viz., 1825, a new Station in the Griqua country had been opened at Philippolis, where 1000 persons soon collected under the captainship of Adam Kok. Though impeded by serious difficulties, the numbers increased to upwards of 3000, and the Mission prospered till 1831, when the small-pox in some places swept away more than half the people. In one village, out of 206 inhabitants, 106 died. A day of fasting and prayer was observed; 2000 persons were vaccinated by the Missionary; the progress of the disease was stayed, and when a day was set apart for thanksgiving, twenty-nine waggons filled with people from a distance, came to unite with those of the settlement, in grateful acknowledgment of their merciful deliverance.

The northern district, connected with Griqua Town, also prospered. In 1840 the congregations at the several Stations averaged between 3000 and 4000; the communicants were 630, and 900 were taught in the schools. In this year Mr. Helmore commenced a new and independent Station at Lekatlong, previously an Out-station, with a church of 119 members, which in the course of the next ten years increased to 460.

Causes altogether beyond the control of the Missionaries or people had, however, been some time in operation, which threatened ultimately to drive both from the country. The Boers in the colony had long coveted the land, and the emancipation of the slaves by the imperial government, in 1834, was so offensive to the Boers, that in 1855 and 1856, large numbers, with their followers, flocks, and herds passing the Orange River, settled among the Griquas and adjacent tribes. Disturbance was inevitable. They first commenced hostilities against the Griquas; and when the

British Government, which had assumed the sovereignty of the country in 1848, interfered, they rose in armed rebellion, but were defeated by Sir H. Smith, in a battle near the borders of the Griqua country. But the greatest calamity to Missions and people was the surrender by the English Government of the sovereignty of the country to the Boers in 1854, and the entering into agreement or alliance with the government established by the Boers.

The Griquas had faithfully observed their treaty with the English, but this agreement annulled all treaties which guaranteed protection to the natives, made it unlawful to allow them to obtain ammunition for self-defence, and thus left them helpless and entirely at the mercy of the Boers. The consequences dreaded have already resulted; some of the out-stations have been broken up, and every place is felt to be insecure. Throughout the whole of these trials the Missionaries have steadily pursued their great spiritual work, afflicted in the afflictions of the people, and finding, even in the sweeping away of every merely human foundation of safety for the future, additional incentives to make the most of the present, and to labour while it was day for the salvation of those to whom they still had access. Mr. Wright, during the beginning of the troubles, died at Philippolis in 1843. Mr. Thompson succeeded, and occupied the Station with efficiency and fidelity until removed in 1848 to Graham's Town. He was succeeded by Mr. Solomon, who in 1857 became pastor of the Church at Worcester. Since that time the Station has been under the care of Mr. W. B. Philip. Year by year native agencies have increased, and the operations of the Mission have been enlarged, while the industry, secular prosperity, and educational progress of the people have been attended by a large measure of spiritual blessing. Since 1855 the Station has been entirely self-supporting. At this period the Griquas amounted to about 5000, besides natives of other tribes residing in the territory; additions have been every year made to the communicants, which amount to 400; but the evils and disturbance created by the conflicts between the Boers and the natives, and their political difficulties, are forcing them—after the people have occupied the country for the best part of a century, and the Society has laboured among them for sixty years—to seek in some distant region another, and, as they hope, a more peaceful home. Lekatlong, which, with its several Out-stations, was during Mr. Helmore's recent visit to England confided to the care of Mr. Ross, has been itself but slightly troubled, though assaults in other Stations have increased the numbers, amounting to 13,000, now dependent on its efforts, of whom 690 are united in Christian fellowship.

Though the district connected with Griqua Town has been exempt from disturbance by the Boers, the people have been impoverished and dispersed by severe droughts, sometimes continued through six or seven successive years. Among those who remain religious observances are maintained at the several stations, where from 1200 to 2000 assemble for worship every Lord's-day. Mr. Hughes, the indefatigable Missionary, was renewing his endeavours at a spot about thirty miles distant, to irrigate the land with the waters from the Vaal River, and on the success of his efforts the continuance of the Mission in its present locality seems to depend.

THE BECHUANAS.

☞ The country to the east of the Namaquas and the north of the Griquas, is inhabited by numerous tribes, who call themselves BECHUANAS. In 1813, Mr. Campbell proposed to the chief of a considerable tribe of this people residing at Latakoo

to send them Christian Teachers. Encouraged by his reply, which was, "Send them, and I will be a father to them," the Society sent to that country soon after Mr. Campbell's return four Missionaries. In 1817, Mr. Hamilton, the first who dwelt amongst them, removed with the people to the Kuruman, where, in 1821, he was joined by Mr. Moffat. In 1823, a horde of 40,000 fierce Mantatees, who had desolated every country over which they had passed, approached the Kuruman, but were, through the vigilance of Mr. Moffat, who secured the aid of the Griquas, arrested, and the Mission Stations, as well as the adjacent portions of the colony, were saved from ruin. After twelve years' severe and patient toil, the Missionaries welcomed to their own Christian brotherhood their first convert. He was soon afterwards followed by six others; a Christian Church was then organized, and the first communion celebrated in the same year, viz., 1829. The acquisition of the language and the preparation of books for the people, had, during the intervals of heavier labour, occupied much of Mr. Moffat's attention; and the press which he received in 1832 greatly facilitated his labours. The limits of this brief sketch only allow of allusion to some of the chief results of the efforts of Mr. Moffat and his faithful coadjutors in this important Mission, nor is more required, for the friends of Missions have long been familiar with his own interesting and instructive work, containing descriptions of the *scenes* in which they wrought and the *labours* they performed.

Returning, in 1843, from his visit to England, where he had printed the Psalms and the New Testament in Sichuana, Mr. Moffat—who was accompanied by Messrs. Inglis and Ashton, and welcomed by Messrs. Hamilton, Edwards, Livingstone and Ross, was grateful for the measure of prosperity vouchsafed to the Mission during his absence. The work was prosecuted with renewed vigour and great success. At the principal Station civilization and social improvement advanced rapidly. Christian marriage was observed, the people were decently apparelled, £1000 was expended by the people in a single year in the purchase of clothing, tools, &c., £100 in the purchase of the Scriptures, £25 in purchasing hymn-books in their own language, the schools received a new impetus, and the Church numbered 400 communicants. New Stations were formed, at which churches were also gathered, and native agencies increased. Mr. Livingstone proceeded to Kolobeng, where the chief Sechele, his first convert, became an efficient coadjutor. Mr. Edwards laboured at Mabotsa, Mr. Ross at Mamusa, and Mr. Inglis at Matebe, amidst many privations and difficulties, but not without some encouragement. In addition to the ordinary duties of the Station, and important journeys, Mr. Moffat, assisted by Mr. Ashton, directed much labour to the translation of the Old Testament, besides which the Assembly's Catechism and the Pilgrim's Progress were also given to the people in their own language. In 1851, Mr. Hamilton, the father of the Kuruman Mission, died after thirty-six years of faithful labour. In the same year the Station at Mamusa was broken up by conflict between the natives and the Boers, who had taken possession of the country beyond the Vaal River. In the following year, 1852, Messrs. Hogg and Owen, acting as Commissioners from the British Government, entered into an agreement with the Boers beyond the Vaal River, in which, irrespective of all rights of the natives, the country was recognised as their territory. These Commissioners also agreed that no treaty of any kind should be formed by the British Government with the natives, and that it should be unlawful to supply them with ammunition, while special facilities were afforded to the Boers for procuring the same. This act of

gratuitous cruelty towards the weak but friendly and confiding natives, is deeply to be regretted, as it dooms them to flight or extinction, and has destroyed in their minds the belief they had so long and fondly cherished, that the English were the black man's friends. The Boers soon manifested their intentions towards the natives and the Missions: Mabotsa and Matebe were broken up, and the people dispersed; Kolobeng was attacked and burnt, numbers of the people killed, and Dr. Livingstone's house plundered of its contents, while Messrs. Edwards and Inglis were required to leave the country in fourteen days, and Mr. Moffat and the Kuruman threatened. But the Governor of the Cape interfered, and that Mission is yet safe.

In the meantime Dr. Livingstone had returned to England, where he arrived in 1856. He had laboured in connexion with the Society for sixteen years as a Missionary, but with pre-eminent success as a pioneer for other Missionaries, traversing with courage, and with marvellous energy and power of endurance, regions heretofore unexplored, but containing a numerous and important population. The full and interesting account which he published of his travels, has made every one interested in Missionary proceedings acquainted not only with his own self-denial and labours, but with the wide fields accessible to the Christian Missionary. After conference with Dr. Livingstone, the Society lost no time in sending forth four Missionaries to the newly-discovered country; two of them under the guidance and care of Mr. Moffat, whose name is a safe conduct to all traversing that region, and who cheerfully undertook a journey to Moselekatse, to ensure his friendly reception of the Missionaries, and has since accompanied them from the Cape to their distant station on the southern border of the Zambesi, where, through the care of Divine Providence, they have arrived in safety; two others, accompanied by Mr. Helmore, have proceeded to the northern banks of the same river, relying on the influence of Dr. Livingstone to secure for them, from the Makololo, a favourable reception.

Thus, while the Society has abundant reason to acknowledge the Divine goodness in the work which the devoted Brethren, who have laboured during the past sixty years in Southern Africa, have been enabled to accomplish, it is deeply impressed with the urgent necessity for increased effort and more constant prayer in relation to the extended and important fields to which Divine Providence now invites its labours.

W. ELLIS.

C H I N A.

VISIT OF MESSRS. EDKINS, JOHN, MACGOWAN, AND HALL, TO THE
CHINESE INSURGENTS.

AFTER the last Number of our Magazine had passed through the press, the Directors received from the Rev. W. Muirhead of Shanghai, an interesting communication relative to the character and proceedings of the Chinese Insurgents, derived from the report of three American Missionaries who had recently visited the city of Suchow. Judging that the statements the report contained would be interesting and instructive, they forwarded *Extracts*, by a special circular, to their ministerial and other friends throughout the country. An intimation was also given, that

further communications from our Missionary Brethren, the Rev. Joseph Edkins and the Rev. Griffith John, who had since proceeded to Suchow with a view to obtaining additional information, might be expected in our present Number. These communications have been received; they are too voluminous for insertion, but we purpose giving extracts containing the substance of the principal facts which came within their knowledge. The Rev. Griffith John, under date Shanghae, July 16, 1860, writes as follows :—

“In my last communication, I stated that I had some intention of visiting the Insurgents’ camp, for the purpose of ascertaining for myself, the character of the movement. This intention has since been put into execution, in company with our brethren, Edkins, Macgowan, and Hall, and the result is given in letters which have appeared in the ‘North China Herald,’ of which I send you a copy.

“*The week we spent in the Insurgents’ territory is by far the most eventful in my history.* In fact, it is the experience of a twelvemonth, condensed into that of a week. We passed through many a scene of danger and trial. The second night we were in danger of being set upon by enraged and suspicious villagers. We were told, on the next day, that at one time they were on the point of beating the gongs, to summon all the villagers to action. After matters had been explained, they dispersed. The third night our boats were anchored between two fires—that of the villagers on the one hand, and the Insurgents on the other. We found afterwards however, what we did not know at the time, that the villagers were firing at a distance, so that we were in no real danger. The fourth night (and this was by far the most trying of all) we spent among dead bodies that were floating in the canal. For two or three hundred yards our boats had actually to push through heaps of bodies, in an advanced state of decomposition. Many of these had been killed by the insurgents, but, by far, the majority were cases of suicide. In returning, also, we had many an anxious moment. But our Heavenly Father, in whom we trusted, and in whose service we were employed, was near unto us, not only to shield us from harm, but also to fill our hearts with the most implicit confidence in His presence and watchfulness. We reached Shanghae at the end of the week, and found our families in health and peace. Our object was strictly Missionary, which was not lost sight of for a moment. You will rejoice to learn of Hung Jin’s advent in the insurgents’ camp. I trust that this man will be the means, in the hand of God, of enlightening the chief on some very important points. He certainly deserves our warmest sympathy, and a deep interest in our prayers.”

EXTRACTS FROM THE NARRATIVE OF THE TRAVELLERS.

RECEPTION OF THE MISSIONARIES BY AN INSURGENT CHIEF.

“A party of five, consisting principally of English Missionaries, returned yesterday morning from Suchow. They went with the desire of gaining information respecting the opinions and feelings of the Insurgents, now in possession of that city, and also of communicating, as occasion should arise, information on Christianity.

“The reception they met with was remarkably friendly. Proceeding towards Bing bong (Ping wang), they reached the territory now under the insurgents, at a village three miles to the southward, called Wang kia chi. A body of about a

hundred horse and foot were proceeding in single file towards Bing bong, on their way from Kiahing. They stopped on seeing foreigners, and entered into friendly conversation, showing their confidence by freely partaking of cake and tea. They are many of them strong in muscle, free and bold in manner, and open in countenance, and appear to communicate their thoughts unreservedly. * * *

"Bing bong, an unwallled town, is defended by several thousand long-haired people (Insurgents), and is strongly defended by earthworks and small bamboo stakes. The officers at this place supplied their foreign visitors with passports to Suchow, and also to Wukiang, a city on the way to it. Provided with these, they went forward along the Grand Canal, noticing in many parts that the people were in the fields working, although this is one of the lines by which the Tai pings (Insurgents) pass in large and small bodies between Suchow and Kiahing. When they appear, the villagers withdraw. * * * * *

"At Wukiang, more state was observed in the appearance of the chief in command, it being a walled city, and the rank of the chief being that of i, *right*, in the rebel nobility. This title stands immediately after that of wang (king). But the gay show here made of yellow and red banners before the residence of the chief, and his stately robe and turban of yellow, were far surpassed by the display witnessed at Suchow in the palace of the Chung wang. This chief is the conqueror of Chang kwoh liang at Tan yang, and the subjugator of Ch'ang chow, Soochow, and Kiahing. In addition to his remarkable military successes, he has the character of a good man, opposing the excesses of the troops, and protecting the suffering people, who are the victims of this civil war, from injury and insult. To his English visitors he behaved in the most friendly manner. They were allowed, on stating their objection to kneeling, to dispense with that ceremony, and appear with simply a bow, and uncovered. They had however to wait an hour and a half for the interview. This was accounted for by a visit the same evening, while they were waiting in another apartment, from the Ying wang (flourishing king), who arrived from Nanking two days before. When he was gone it was about eight, P.M. The foreign party of four were then conducted to the entrance hall, where they stood for some minutes at the end of the long train of officers and servants, nearly a hundred in number, who stood facing each other in two rows. In the far interior was the Chung wang himself. After a salute of six, fired with Chinese petards, with music and gong-beating to a most deafening extent, the visitors were marshalled up the long and gorgeous vista, through which they had stolen a few glances of curiosity. After bowing, and standing before the chief for a minute, they were conducted to his right, where they stood during the interview. The hall of audience was carpeted with red. Large lanterns were held between the officers who stood on each side. They all wore robes and caps of red and yellow silk. The only person seated was the Chung wang himself. He is a man of small keen features, wears spectacles, and appears in a rich yellow robe and gold-embroidered hat after some ancient model.

"Conversation then commenced. The king was informed, in answer to his inquiries, that his visitors had asked an interview as followers of the religion of Jesus, and worshippers of God the heavenly Father. The king then enumerated several leading points in Christian doctrine, and was satisfied to find that they are believed also by foreign nations. He asked what days in the cycle of twenty-eight we keep for worship, and when told that they are Fang, Hū, Mau, Sing, he observed that they are the same with theirs.

"When he asked if the foreign visitors had any other subject to bring forward, he was informed that they had friends and countrymen engaged in trade. It would be highly satisfactory if the silk trade should not be altogether obstructed by the presence of the Insurgents at Kiahing and Nantsin. If by some arrangement it could continue, both natives and foreigners would find it beneficial. He replied that the celestial dynasty desires this, and if trade continue, the celestial king will levy customs accordingly.

"He willingly accepted an offered present of Bibles and other books, and invited the party to remain for two or three days in quarters to be provided for them. They were then, after the same salute as on entrance, conducted on horses to the residence of Lieu, a high officer of amiable disposition, who entertained them hospitably enough for the rest of the evening. On their expressing a wish to return at once to Shanghai, they were escorted on horses to their boats."

DETERMINED OPPOSITION OF THE INSURGENTS TO THE POPULAR IDOLATRY. 7

"The iconoclastic tendencies of the Tai Pings are still in full vigour. Nowhere, apparently, do they leave the idols untouched. At Bing bong, near the residence of the chief in command, a temple was noticed which has been entirely cleared of its images. A table is placed instead of the incense stand, and on it are three tea cups covered. The insurgents said that they were intended for use in offerings to the Heavenly Father. * * * * *

"In other temples the idols are simply mutilated or destroyed, without being removed. It is common to see the nose, chin, and hands cut off. The floors of these buildings are bestrewn with the relics of helpless gods, Buddhist and Taoist, male and female. Some are cast into the canals, and are found floating down the stream mingled with the débris of rifled houses and the remains of the dead. * *

"At Pa-ch'ih to the north of Bingbong, the temple only has been attacked. The houses on the other side have not been touched. On the walls of the temple was a proclamation exhorting the inhabitants to desert bad superstition, and worship the Heavenly Father; also to bring tribute to the ruler of the new dynasty. If they act in this way they will be well treated, otherwise they must expect punishment."

THE RELIGIOUS VIEWS AND PRACTICES OF THE INSURGENTS.

"From the information acquired it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchús, and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an

unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The Deity is with them, not an abstract notion, nor a stern implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their proposed standard of faith now, as they were at the commencement of the movement. This is a very important fact. As long as they receive them as the Word of God, we have reasonable grounds to hope that their errors will gradually be corrected. The Missionary can always refer to these, and they cannot consistently object. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person. They regard him as the greatest human being that has ever appeared in this world, and as *specially* the God-sent; and this will account for the revolutionary chief styling himself the *brother* of Christ. He does not suppose that he himself is divine; his idea, probably, is, that the Saviour is the greatest of God's messengers, and he himself the second. On this point, as well as on the doctrine of the Holy Spirit, he needs enlightenment. Could he be convinced that Christ is divine as well as human, he would immediately see, and perhaps renounce, his error. That errors have crept in, is not surprising; on the contrary, it would be one of the greatest miracles on record were it otherwise. The amount of religious knowledge diffused among the people is necessarily limited; that of the chiefs, though not very profound, is more extensive.

"Among their adherents, perhaps the Canton men are the most sensible of the value of foreign trade, but they are less impregnated with the religious views of Tien-wang. Both the religious earnestness of the Kwang-si men, and the instinct for commerce of their companions from Canton, will, it is to be hoped, promote friendliness to foreign nations.

"Comparing the present religious state of the revolutionists with what they were at Nanking and Chen-kiang eight years ago, there appears to be little difference. They have free prayer on week days, and they burn a written prayer on the Sabbath, something after the [mode adopted by the Confucianists at the spring and autumn sacrifices. They have a solemn act of worship at midnight, when offerings are presented to the Heavenly Father. The subjects of their prayers are, in the case of those who possess a coarser mould of mind, victory in battle, and a speedy subjugation of 'the hills and rivers.' The more thoughtful pray for forgiveness of sin and the salvation of the soul.

"Sympathy with the religious views of the Insurgents, so far as they agree with Scripture, does not involve an approval of plunder and bloodshed. There are doubtless many among them who are no better than robbers. Their actions prove them to be so. But such an appellation ought not to be applied to the leading men and the better class among them. The people make a clear distinction between the 'true long-haired men' and those who have joined them to enrich themselves by rapine. They are often heard saying to one another that the true long-haired men would not be guilty of such and such crimes which have occurred within their knowledge. Too many gross crimes have in all ages been committed by those who made profession of virtue and piety, for us to wonder that when the Kwangsi men had embarked in this struggle, a crowd of hypocritical and unprincipled men should soon have joined their ranks. These men will oppress the people whenever they

have opportunity. It is they, we believe, that kill well-dressed persons, who plead that they have no silver, and ill-treat the women of the towns they take. The impression among the people is, that when leaders of rank arrive at newly-captured places these outrages are prevented, and their commission is punished with death.

"Should they establish their dynasty there can be no doubt that they would set on foot a far more rigid and vigorous morality than that to which the Chinese have long been accustomed. Our knowledge of their past history, and of their books, requires that we should expect this. But at present they are encumbered with a motley multitude of men, who have nothing better than the common Chinese conscience, with the slightest possible knowledge of the T'ai P'ing religious system. A large number of these have joined them by compulsion, and are therefore destitute of the principles which animate those who compose the original nucleus of the movement."

CHRISTIAN INSTRUCTION SUPPLIED BY THE MISSIONARIES TO THE INSURGENTS.

"For the 'faithful king,' Chung wang, the chief in command at Suchow, (Mr. Edkins writes,) Mr. John and I prepared together, with Wung lan king's assistance, a theological statement on several important subjects, asking the Chung wang, after perusal, to submit it to the inspection of the 'celestial king' at Nanking.

"We first spoke on the Trinity, especially on the Divinity of Christ, and His perfect equality with the Father, and also the Personality of the Spirit. The second subject was the Atonement, showing that sacrifices are unnecessary under the Christian dispensation. A third article described the connection of the Old and New Testament, their comparative value and authority, and the differences in the institutions existing under the Mosaic and Christian economies, for example, in reference to marriage. A fourth article spoke of the future state. The Insurgents have a notion among them, that the dignities enjoyed by them under their dynasty in this life will be continued hereafter. We therefore stated the Scriptural doctrine of rewards and punishments. Lastly, we spoke of inspiration, and the ordinary influences of the Holy Spirit.

"*All this was directed against the peculiar errors of the Insurgents.* We see little indication in their books that they understand Christ to be properly Divine. Their doxology to the Trinity might be taken to imply that they hold this doctrine, but we are strongly inclined to think that they, after all, look upon our Redeemer as human only, and this from ignorance rather than on the ground of any argument against His Deity. Our theological controversies are, of course, entirely unknown to them. On the subject of inspiration they have erred grievously. We have briefly stated the doctrine commonly received among us. We hope to prepare something more elaborate on the same subjects, which we may have the opportunity of transmitting to Nanking at a future day.

"In the style of this document we avoided Oriental flatteries, and also any offensive censures on the insurgent theology. Persuaded that our proper course was to present a plain statement of truth, positive, without adopting the tone of the censor, we allowed our talented native secretary to place it in a form and style, such as would appear melodious to readers of that amount of literary attainment which we know the rebel leaders to possess. This document was enclosed in a letter to the Chung wang, stating that we had sought an audience from him because we had heard that his dynasty had adopted Christianity, and we wished to know how far their doctrines and ceremonies agreed with our own. We had also cherished the

desire to convey information to them on the subject of our religion, and had therefore brought with us Bibles and other books, of which we prayed his acceptance.

"We felt particularly the goodness of Providence in the absence of obstructions to the prosecution of our journey, in obtaining a satisfactory interview with the chief, and in the opportunity of presenting our books and the document on our departure from Suchow.

"We are now anxious to do what more may be practicable to bring the truth before the minds of these Insurgents. Their soldiery are not a promising class to deal with, while they are engaged in war. We hope more from the leaders, and if we should be able to continue our efforts to point out their errors and mildly to direct their minds to the simple following of God's Word, we shall endeavour to do so."

THE FEELINGS ENTERTAINED BY THE INSURGENTS TOWARDS FOREIGNERS, AND
THEIR PROSPECTS OF FUTURE SUCCESS.

"The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren.' 'We worship the same Heavenly Father, and believe in the same elder Brother, why should we be at variance?' They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them. Some would say that policy would make them talk in this way—suppose it did; how is it that policy, or something akin, does not make the Imperialists speak in the same way? They say that foreigners will be respected whenever they pass through their territory; and the respectful attention they have paid to those who have visited them is a sufficient proof of their sincerity.

"It has been rumoured that a Christian convert at Sung Kiang has fallen a victim since that city was taken by the Insurgents. Of the other converts no intelligence has been obtained, and we are extremely anxious respecting them, lest some ruthless hand may have slaughtered them before their character, as Christian converts, was understood. *We feel sure, however, that they will be protected by the Insurgent leaders if they can communicate to them the fact that they have been baptized by the Foreign Missionaries.*

"A great deal has been said about the cruelty of the 'long-haired rebels;' but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of wilful destruction. It is true they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defence. Much of the burning is done by the Imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and of plunder are carried on so far as is necessary to secure the end. These are evils which necessarily accompany such a movement, and are justifiable or otherwise in so far as the movement itself is so.

"As to their future success we can say nothing. One of the chiefs made the

remark that, judging from the present aspect of affairs, two years would be ample time to accomplish their task. A flame has been kindled in their breast by their recent victory at Tanyangi which will take many a defeat to quench. Kwangsi is, they say, in their possession, and Shih Ta-kai with a large army is reducing Sichwan to subjection. This province is virtually in their hands. From Kiahing up to Tantu they have swept the country clean (as they express themselves) of all the 'imps,' so that small bands of ten, twenty, and thirty men pass to and fro from one point to the other, along the banks of the Grand Canal, without the least interruption. They seem now to be taking a hold of this empire with an iron grasp, and treading it like conquerors. The impression which an interview with them leaves upon the mind is, that they look back upon the past thankfully, and to the future with buoyant and confident hope."

MISSION OF HUNG JIN TO TAE-PING-WANG, CHIEF OF THE CHINESE INSURGENTS AT NANKING.

REFERENCES are made in the preceding article to a Chinese bearing the above designation, now occupying a high position in the city of Nanking, under the title of Kan Wang, or "The Shield King." A brief statement of his history and proceedings, which are highly interesting, will be found in the subjoined extracts from our correspondents. We feel assured that our readers will unite in fervent supplication to the God of all grace, that this individual, who has enjoyed so largely the valuable instructions of our departed Brother Dr. Medhurst, and other labourers now in the field, may be preserved amidst the perils of his high position, faithful to his former profession as a servant of Christ, and may prove instrumental in correcting the religious errors of his countrymen, and leading them to the full enjoyment of the truth as it is in Jesus.

"On arriving in the rebel territory," writes the Rev. J. Edkins, "we met a body of the Insurgents, the leaders of whom we invited on board one of our boats. One of our first questions was respecting Hung-Jin, a relative of Tae-ping-wang. Dr. Legge had requested us to do this, in a letter received only a few days before. He was formerly at Shanghae, as well as at Hong Kong, and during several months he read for an hour every day with Dr. Medhurst. They went through the New Testament together. The copy of a running commentary, which Hung-Jin wrote at that time, was taken by Dr. M. to England. You may judge with what satisfaction we received the reply that he is now all powerful in the insurgent councils, and is second only to the Tae-ping-wang (the remarkable leader of the movement), to whom he is related.

"Arriving in the neighbourhood of Nanking in the summer of 1858, Hung-Jin wrote a letter to Rev. J. Chalmers, inclosed in a note to Rev. W. Muirhead, which reached its destination some weeks after, at Shanghae. He was then hoping confidently to rejoin his relative, the 'Celestial King,' almost immediately. Since then we had heard nothing of him. I wrote him a letter, reminding him of the instruction he had received, during his residence here, from the late Dr. Medhurst,

and the other opportunities he had had of learning the truths of Holy Scripture, and urged on him the steadfast holding of those truths, and resistance to all that is contrary to Scripture. I also congratulated him on his accession to his present dignity, and mentioned the inquiries respecting him made by Li-ye-koh (Dr. Legge).

"This letter, which was prepared by Wang-lau-king, who accompanied us, and who was Dr. Medhurst's assistant in translating the Scriptures, was received by an insurgent chief at Bing bong, who assured us that he would send two or three of the 'Brethren,' *i.e.* the Insurgents, on horseback, to take it direct to Nanking. This chief is an ambitious native of Canton, and he was glad to have this commission intrusted to him, as likely to result in his promotion."

On the foregoing intelligence Dr. Legge makes the following observations in a letter dated Hong Kong, 25th July:—

"You will be glad to see that the safety of our friend Hung-Jin (in Canton pronounced Hung Yan) has at length been ascertained. We had given up hopes of him; but when I heard that the Insurgents had broken out from Nanking, and would soon be within reach of our Brethren at Shanghai, I wrote to them begging that inquiries might be made concerning him. I apprehend that there is some mistake in saying that his title, Kan Wang, means 'The Shield King,' but it is of such a nature as to satisfy me that he is the person really intended by the designation. There is, then, one individual at least among the insurgent hosts who is fully acquainted with the truth, and with whom my conversation here often turned upon the grievous errors into which his friends had fallen. When he left Hong Kong in 1858, there were two principal objects which he said he would keep before him, should he find his way to Nanking; the first was the correction of religious errors; and the second, to commend a line of policy conciliatory to foreigners, and of a character to secure, if not their co-operation in the objects of the rebellion, at least their sympathy. He ought to have the earnest prayers of many."

FIRST IMPRESSIONS OF CHINA, BY A MISSIONARY.

WE have much pleasure in inserting the following spirit-stirring communication of one of our junior Brethren, who recently made a noble sacrifice of the endearments and enjoyments of home, to bear the tidings of salvation to the perishing myriads of China. His first thoughts and first feelings on beholding the land of idols with their multitudinous victims, in which his labours were to be prosecuted, cannot fail to impress every reader with the deep degradation of the people, and the necessity of omnipotent grace to subjugate their hearts to the saving influence of the Gospel of Christ. We trust that the fervent appeal with which our young friend closes his letter, may not fall in vain on the minds of our junior Brethren just entering the work of the ministry, but that they may be induced with the purest motives to dedicate them-

selves with their acquirements to an enterprise so noble, and to claims so imperative.

"MY DEAR SIR,—

"It is scarcely fair that you should ask for the first impressions of a young and inexperienced Missionary. Those impressions must necessarily be imperfect; they may even be false. I must therefore beg your readers constantly to bear in mind that these are not views tenaciously held because true, nor conclusions calmly drawn from sufficient data, nor in any sense the record of undeniable experience. These are merely passing glances; and all that I can hope to do, is to arouse some here and there to study the claims, and to stand forth for the help of a people so great and so singular and so lost as the Chinese. Second thoughts are better far than first impressions; should the reader, therefore, after glancing over these lines, imagine either that little has been done, or that little can be done, or that for him, at least, there is no special call; regarding this as a first impression, let him bring the matter in daily prayer to the Great Lord of the Harvest, and he will surely find that He, whose thoughts are not as our thoughts, looks upon His kingdom and His service, and the individual responsibility of His servants in a very different light.

"It is almost impossible to describe the feelings with which a Missionary first catches sight of the dim outline of his adopted country—the thrill that passes over him when, after months of waiting, his eye is blessed at length with a glimpse of the land he is to occupy for God, and in which he is to spend and be spent for Christ. 'Can it be?' he says to himself, 'is this China? Then China for Christ,' is the prayer and resolve that together rise in his soul. Forthwith he betakes himself to his Lord for fresh instructions, and for renewed power from on high. This first impression is deepened when a real living native appears. It is needless to say that the exterior of a Chinaman is so uncouth as at once to rivet the attention of any European, whatever his errand may be. But in the case of the Missionary, this is soon forgotten, and the strange, uncouth, fearfully unnatural appearance of the soul enshrined, is that which most excites his interest, and secures his deepest sympathy. 'Is it for that man,' he asks himself, 'my Saviour died?' The reply is instant: 'For him, and for all.' In a land of strangers the Missionary yet feels himself among brothers and fellows, since upon all the same compassion has been exercised, and of all the same blood cleanseth their sins. His strong determination is now renewed to leave no stone unturned and no possible means unemployed, that these millions, for whom Christ died, may believe and live. In looking forward to the future, his old resolve is formed anew—'I will become all things to all men, if by any means I may save some.' But the moment has now arrived when his 'home on the ocean wave' is to be exchanged for the land—'the Flowery Land,' they call it; and in his heart the Missionary resolves that, as far as it depends on himself, this waste howling wilderness shall become the garden of the Lord. I shall not, I think, ever forget the strange feeling that passed over me when I leaped ashore at nine o'clock at night, at the landing place at Shanghai. It was not unlike that which a soldier may be supposed to experience when once within the enemy's ramparts. 'It is now a hand-to-hand struggle, and victory or disgrace is the alternative.' The former is, at first, the absorbing feeling; China *must* yield, her millions must adore the King; defeat in any part of the field shall not, for a moment, be thought of. But soon, unless his faith is of the best, the Missionary begins to

falter, not in his prayers, nor in his efforts, but in his hopes. We left Old England when the welcome word, 'Reap the harvest,' had first come forth from the Lord; but we have landed among a people from whom no harvest, worth the name, can be expected for many a year. It is seed-time yet, and will be—'O Lord, how long?' God may use extraordinary means; He may immortalise this nation as that which through eternity will be remembered to have been born in a day; otherwise, God's people must be contented earnestly to work, and unceasingly to pray for months and years to come. And the more the character of the Chinese is studied, the more apparent is that inherent sloth of soul which crushes the uprisings of the spirit, and makes its conversion, humanly speaking, a matter of fearful difficulty.

"The wanderer through the streets of a Chinese city is not by any means forcibly struck with the fact that this is a nation of idolaters. Except on special occasions, idolatry is not obtrusive. It is there—the rotten substratum of most of their institutions, and of much of their social life. China has been a province of the anti-celestial empire so long, that the devil can afford to unbind the most galling of his chains, and the bloody rites of Hindu heathenism are consequently unknown. But if one fetter be loosened, another is riveted. Here we have the degrading spectacle of a nation wholly given up to the worship of self. This is the most striking form of idolatry; its temples line the closely-built streets of every city; its rites are practised in the pursuits of every-day life; its votaries are the countless millions of this far-reaching land. It is the idolatry of England in a more intensified form; so that the Missionary's first impression—an impression which only deepens with his knowledge—is, that, in obeying the call of the Master, he has entered not another but only a more arduous service, and one demanding far more of every gift and grace he needed at home. It was my first impression—and I can venture to say it will never be changed—that for this form of idolatry, virulent and pervading as it is, nothing will suffice but its very opposite. Self must be dethroned in every Chinaman's heart; Christ must rule. It is not enough that such a revolution should be effected as that which marks the progress of the rebel forces; they may destroy the temples of Buddha, but they are powerless to enter the inner shrine of the heart; and there it is that the Chinese fall down to worship.

"Soon after our arrival at Shanghai, I witnessed a procession in honour of the god of the city. It was an irregular cavalcade, composed of parties at intervals; gongs, and other instruments of still more painful sound, announced the approach of each division; officials in outlandish costume preceded. These were followed by bearers of banners with strange devices, or of other mysteries; then came priests 'all shaven and shorn;' and, lastly, the image of the god in a sedan chair. This was larger than life, of terrible countenance, and arrayed in gorgeous robes, scarlet and gold being the predominant colours. So far as I could perceive, no act of worship, or even of reverence, was performed by the spectators: men stared from their open shop fronts, as the procession passed, and then returned to worship more sincerely the mightier god within. On arriving at the temple, however, idolatry, in all its manifest abomination, would doubtless be indulged in. My first impression, as I looked on this scene, was one of pity; by-and-by, it may be, this will be succeeded by horror and indignation and fear for a people who have, for centuries, denied the instincts of their souls, and trampled upon Creation's testimony. Angry, righteously so, the Missionary can scarcely be, till, from the offered blessing, the wretched victim turns away to clasp more closely to his soul the curse which will

destroy him for ever. Yet, even then, the compassion of the Master will overflow the heart of the servant. O that the compassion of Christ—and we have a specimen of it, as it overwhelmed His manly soul when He beheld the city and wept over it—pervaded the spirit of every one of us! Few of us have learnt to sit down with Him on the Mount of Olives. Let us draw near the mourner, and try to catch His spirit, and, as far as may be, to have fellowship with His sufferings. O that the young people of England would learn by heart those inspired words, ‘If we suffer, we shall also reign with Him.’

“It is almost superfluous for me to say that, like every one else who finds his way into a Chinese city, I was struck with the ceaseless flow of passengers. They come and go; they pass and repass incessantly. It is as though one were walking through the narrow streets of a hive of bees. To be alone is impossible. In extent of population, Shanghai is not to be mentioned. Compared with hundreds of other cities it is but a village; and I can well imagine that when the Missionary ventures into these his head grows dizzy and his heart grows faint. That terrible being, man—man unregenerate, man possessed by the devil, is here omnipresent. Their uncounted numbers we cannot abate, nor would we, unable though we are to penetrate their serried ranks; we would not, since we know that in this warfare the battle is not to the strong. This only we desire, for this must every Christian pray, that this mighty host may be moved to go over, *en masse*, to the side of Jesus, their Lord and ours.

“I will not now prolong this letter. I shall probably have other opportunities of laying before your readers what may be more worthy their perusal—not first impressions, but answered hopes, and earnest prayers, and signs of the coming glory. The day seems to be breaking in the south; here, as yet, it is only star-light.

“Allow me, however, to note down one first and last impression; it forced itself upon me long ago; it is stronger now than ever. “The harvest truly is great, but the labourers are few.” The thought of this awful disproportion oppressed the Master’s mind; and the servant is not above his Lord. Young men and women of England, do not lightly read these words of your Saviour; better never to have seen them than to see them and then feel as you have felt, and live as you have lived. You cannot, if you love your Redeemer, behold this harvest so rich in promise, and hear His appeal so touching in its earnestness and simplicity, without joining, heart and soul, in the prayer He has suggested. Can you join in that prayer, ‘Send forth more labourers into the harvest,’ without, at the same time, on bended knee and with reverent heart, responding, ‘Here am I, Lord, send me.’”

“I remain, my dear Sir,

“Yours very faithfully,

“ROBERT DAWSON.

“Shanghai, May, 1860.”

I N D I A.

NEYOOR.

THE year 1859 was truly eventful in the history of our Missions in TRAVANCORE. At its commencement the Native Christians appeared as sheep in the midst of wolves. The heathen raged, and breathed threatenings and slaughter against their unoffending countrymen who had embraced the Gospel. Their persons were assailed with violence, and even the women were treated with indignity in the public markets. False witnesses arose against them, and they were consigned to imprisonment and bitter sufferings for crimes they had never committed. Several of their chapels were destroyed, and their faithful Missionaries were threatened with expulsion from the country. But in the merciful providence of God, before the year closed the storm had passed away, leaving blessings behind it; and at the present moment the state and prospects of our Missions are brighter than at any former period of their history.

The following communication from the Rev. Frederic Baylis, is founded upon the former sufferings and the present prosperity of the congregations under his care in the district of Neyoor; and we most cordially recommend his appeal for aid towards the re-erection of the native Chapels, to the kind and generous consideration of the friends of the Society.

“Neyoor, July 2nd, 1860.

“MY DEAR DR. TIDMAN,

“In my last, I mentioned that a considerable number of heathens had joined the Mission since the commencement of the year, but was not able then to give the exact numbers. Having since had lists carefully prepared, I am now able to write more particularly.

“During *last* year, about 800 souls (550 adults and 250 children) were brought newly under Christian instruction in this district; two new congregations were formed, and four devil-temples destroyed. Most of these have continued steadfast since, regularly attended Divine worship, put off many of their evil customs, and made considerable progress in knowledge. This movement among the heathens in favour of Christianity, has continued to go on. Since the commencement of this year, I find that 545 (333 adults and 212 children) have been added to the Mission; three new congregations have been formed, and six devil-places destroyed. Three more are about to be destroyed. We hope to visit the places to-morrow. Though many of these people probably only join us because others join, there are some among them who appear to have a real desire to know the truth, and obtain salvation. They are not driven to join us, as was often the case formerly, by the oppressions they suffered from Sircar officials, for though native officials are always given, more or less, to oppress those over whom they have some authority, the people have now nothing particular to complain of. During the last two or three years, there has been a great improvement in Police affairs, and in the general conduct of officials. I hear of many more who are almost persuaded to become Christians—in name at

least. It must prove a blessing to them temporally and spiritually, to give up their degrading devil-worship, and receive regular Christian instruction. Perhaps a greater contrast can scarcely be conceived, than between a crowd of people surrounding a half-maddened devil-dancer, stained with the blood of goats and fowls, slaughtered to appease the anger of the demons, and one of our congregations quietly listening to the good news of the Lamb that was slain, or engaged in singing His praises. Blessed be God, there are many such congregations now meeting in this and neighbouring districts, Sabbath after Sabbath, who were themselves once devil-worshippers, or are their descendants. We often see in the change that takes place in the outward conduct of such people, and in their increasing intelligence, the effects of civilizing, ameliorating influences of the Gospel of Christ, and any such changes in a people once so dark and degraded, we behold with joy, though we long to see them truly convinced of their sins by the power of the Holy Spirit, and led to rejoice in Jesus as their Saviour. For this especially we labour and pray. We have reason to hope that the Spirit of God is at work in the hearts of some of these new converts, leading them from a death of sin to a life of righteousness.

To carry on the work efficiently among the people who have joined us, and among the numbers who still appear halting between two opinions, as well as among the decided heathens, more Catechists and Schoolmasters are required, and for this, additional funds are necessary. The Directors have appointed Mr. Wilkinson to labour with me in this district, and for this I feel very thankful. His time is now chiefly occupied in the study of the language, but he is already able to render me assistance in my work, and will soon be able to render much more.

“Since the Loodianah invitation to prayer, our people have been much stirred up to hold prayer-meetings. Not only are those held in the Chapel here, attended far better than formerly, and by some, who a short time since, seemed to care for none of these things, but many prayer-meetings are carried on in the houses of the people, and this is a much more satisfactory sign that a real spirit of prayer has increased. I think too, that many of the people are striving to live more in accordance with their privileges and duties, and that the Catechists have been stirred up to care more for the souls of the people under their care, and of the heathen around them, and are more diligent and faithful.

“In the ‘Missionary Chronicle,’ of November last, you inserted a letter of mine, in which I appealed to friends in England for help to rebuild the chapels that were burnt down during the late disturbances. I am thankful to say, that some friends have responded to this appeal, but much more is needed to rebuild those chapels, to erect some new ones that are required, and to enlarge some of the old ones; and I am obliged again to solicit help. I feel sure I shall not ask in vain, when I state my case. I find that from the greatly increased price of materials and rate of labour, a chapel will cost much more than I thought it would. At Vadakan Karei, Kallan Kuli and Múlachi, we wish to build plain but strong chapels, with tiled roofs, so that they cannot easily be destroyed by fire, and will not require constant re-covering with leaves. The following are about the sums required for chapels and catechists’ houses, that must be built at once, all of which, with the exception of the Múlachi chapel and catechist’s house are now in process of erection:—

Vadakan Karei Chapel	.	.	.	£50	0	0
Kallan Kuli do.	.	.	.	30	0	0
Múlachi do.	.	.	.	40	0	0
Kunam Kádu do.	.	.	.	12	0	0
Sembavilly do.	.	.	.	10	0	0
Ponthan-pilavilly School and Prayer-house	.	.	.	5	0	0
Ponthan-pilavilly Catechist's house	.	.	.	4	0	0
Mandikádu do.	.	.	.	5	0	0
Múlachi do.	.	.	.	5	0	0
				<hr/>		
				£161	0	0

"Towards this sum I have received the following from friends in England, to whom I render many thanks.

A. Barnes, Esq., Farnworth, (half)	.	.	.	£5	0	0
J. Broomhall, Esq., London	.	.	.	10	0	0
Collected by Miss Baylis, Plymouth	.	.	.	10	0	0
Collected by Rev. J. Hall, in Lancashire	.	.	.	11	5	0
Friends at Cheltenham	.	.	.	2	0	0
				<hr/>		
				£38	5	0

"The people of the congregations have agreed to raise, and have partly paid in their Subscriptions £32 15 0

"A balance of £90 will therefore remain, toward which I shall be very thankful to receive contributions from the friends in England. Those who thus render assistance, will, I feel sure, be doing much to establish and spread the Gospel in these parts. Most of our people are poor, palmyra-climbers or day-labourers, with wages equal to 2*d.* or 3*d.* a day, and from the want of rain there is almost a famine amongst them at present, so that they cannot do much towards building these chapels; and it has to be remembered that three of them, two of which had not long been built, were burnt down by their enemies. Last year they raised upwards of £100 for the Auxiliary Missionary Society, the Bible and Tract Societies, Poor Fund, &c., and I hope their contributions this year, apart from what they give for the chapels, will be equal to the last. As we are living quite away from all European friends in India, we are unable to appeal to them as our Brethren at Madras, Bangalore, and such places do, and often with great success. I trust, therefore, that there will be friends in England willing to make up this small sum, relieve my mind of the anxiety of not being able to complete works that have been commenced, and be the means of planting in these villages of South Travancore, the neat and cheerful house of God, instead of the dark, dismal, devil-temple.

"I look especially to my old friends in Yorkshire and Derbyshire, who have not quite, I hope, forgotten me, and to the church at Southampton, with which I was connected—a church which has received so many tokens of the Divine presence and favour, one of which, the fifty years happy and successful pastorate of its venerable minister, it has lately met to commemorate.

"Yours very sincerely,

"FREDERIC BAYLIS."

The Rev. J. and Mrs. Mullens and Family ; Rev. G. and Mrs. Shrewsbury, and Rev. J. E. Payne, embarked for Calcutta, on board the "Malabar," at Gravesend, on Friday the 7th September.

The Rev. John Hay, from Vizagapatam, arrived in London on Wednesday the 12th of September.

The Thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. J. and Mrs. Mullens, Calcutta. To Friends at St. Helliers, Jersey, per Mrs. Esnouf—For a Case of Useful Articles, value £29. To Friends at Oxtou Road Independent Church, Birkenhead—For a Case of Valuable Articles.

For Rev. J. Kennedy, Benares. To Mrs. Wollaston—For a Box of Clothing and Useful Articles.

For Rev. M. A. and Mrs. Sherring, Mirzapore.
To the Ladies' Missionary Working Society,
Clapham—For a Box of Children's Dresses

For Mrs. Colin Campbell, Bangalore. To Miss M. White, Paisley—For a Box of Calico and Useful Articles, value £12.

For Rev. George Hall, Madras. To Miss Walker, Holloway, for a Box of Wearing Apparel, &c.

For Mrs. Sargent, Madras. To the Sunday School connected with Oat St. Chapel, Basingstoke, per Rev. W. Bone—For a Parcel of Useful Articles.

For Mrs. Lewis, Santhapooram. To T. R. Hill, Esq., Worcester—For a Case of Vinegar and Parcel of Useful Articles. To Mrs. Wills, Bristol—For a Box of Provision, &c.

For Rev. R. Moffat, Kuruman. To Mrs. Ratcliffe, Reading—For a Box of Clothing.

For Rev. Wm. Alloway, Jamaica. To the Juvenile Missionary Working Association, Ryde—
For a Box of Clothing and Useful Articles.

For Ridgmount Institution. To C. Godwin, Esq.,
Barnstaple—For a Parcel of Books.

For Rev. W. J. Gardner, Jamaica. To the Ladies' Missionary Working Association, Forest Gate—For a Box of Wearing Apparel and Useful Articles.

For Rev. T. Jones, Maré. To Sunday School
Children, Reigate—For a Box of Clothing.

To Mr. Holmes, Walworth. To J. C. Olive, Esq., Great Missenden. To Mrs. Pattison, Stoke Newington. To Mr. E. Abley, Hereford. To Mrs. Hyde, Walworth; and to Mr. W. B. Byles, Bradford—For Volumes of Books, Evangelical Magazines, and other Publications.

From 16th July, to 14th September, 1860 inclusive.

Pelham Stone, Esq.	20 0 0	Native Teacher at Shanghai 5 0 0	Donation 0 5 0	Mrs. Botting 0 5 0
Legacy of the late J. F. Halford, Esq., for New Mission in Africa 19 19 0			Chapel Boxes 0 4 8	Small sums 0 5 0
			71. 4s. 4d.	161. 8s. 6d.
J. Large, Esq., for the Native Teacher, John Owen. 10 0 0		<i>City Road Chapel.</i>	<i>Paddington Chapel.</i>	<i>Westminster Chapel Auxiliary.</i>
G. Bayley, Esq., and W. Ridley, Esq., Surveyors to the "Lloyd's," for the Ship 5 5 0		Juvenile Association, for Central South Africa 10 0 0	Mr. H. Wade, for New Mission in Africa 0 10 6	Rev. S. Martin.
F. Ehrenzeller, Esq. 5 0 0		<i>Claremont Chapel Auxiliary.</i>	<i>Peckham Rye Chapel.</i>	Mrs. Bendall, Half Year 0 10 6
Ditto, (A.) 1 1 0		Mr. Frank, Treasurer.	Sunday School 0 14 0	Collected by Miss Dalton.
By Miss Reid, Peckham, from Private Friends, to the Bellary Orphan School 3 1 0		Sunday School 4 15 2	<i>Park Chapel, Camden Town.</i>	Miss R. Dalton 0 5 0
Miss E. Rotton, for Peelton 1 0 0			Mr. Clark's Bible Class, Quarter of a Year 0 12 3	Sums under 2s. 0 3 3
A. "Thank-offering," for a safe return by the "John Williams" 1 0 0		<i>Coverdale Chapel.</i>		Collected by Mrs. Rowe.
Mr. J. S. Dempster, for China 1 0 0		Rev. J. E. Richards.	<i>St. John's Wood Chapel.</i>	Miss L. Parker 0 5 0
S. H. C. L. 0 10 0		Collections 6 0 0	Miss Barnett's Class, for the Native Girl, Annie Headland, Half Year 1 10 0	Collected by Miss Withers.
A. W. E. 0 5 0		<i>Holloway Auxiliary,</i> per D. McNeil, Esq. 34 4 5		Sums under 10s. 0 10 5
George Stone 0 4 8			<i>Southgate Road Chapel.</i>	Boxes.
		<i>Orange Street Chapel.</i>	Rev. J. Spong.	Mrs. Bendall 0 7 8
		Mr. H. Weatherhead, Treas.	Collections 12 3 6	Miss Armer 0 7 0
		Contributions of Sunday School Missionary Society.	Rev. J. Spong 2 0 0	Miss A. E. Dale 0 5 1
		For Child, C. Wright 3 10 0	Mr. G. Spencer 0 10 0	21. 13s. 11d.
		Balance of Subscriptions 3 4 8	Mr. S. Palmer 0 10 0	<i>New Street, Sunday</i>
			Per Miss Seton 0 10 0	School, per Mr. Billing 3 0 0
			Mrs. Cogswell 0 5 0	<i>Robert Street, New</i>
				Cut, Sunday Schol. 0 13 0
<i>Albany Chapel, Regent's Park.</i>				
Sunday School, to- wards training a				

BERKSHIRE.

Wallingford.

Rev. C. McC. Davies.

Missionary Sermons	9 18 8
Public Meeting	13 0 10
Anonymous (D.)	1 7 0
Ditto	0 4 0
Benson Missionary Box	0 14 0
Louisa Gregory's Do.	0 12 0
Chas. Morrell, Esq.	21 0 0
Mrs. M. Morrell, Esq.	1 1 0
Thomas Wells, Esq.	1 1 0
Thomas Deane, Esq.	1 1 0
A Friend	0 10 0
Mrs. W. S. Clarke	0 10 0
Edward Wells, Esq.	0 10 0
Slade End	0 10 0
Exs. 43s. 10d.; 40s. 5s. 8d.	

Windsor and Eton Auxiliary.

On account, per Mr. Johnson	25 0 0
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Winkfield, Mrs. C. Pitt	0 5 0
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CAMBRIDGESHIRE.

Duxford District.

Mr. J. Patterson, Treas.	
Public Collections	20 13 6

Missionary Boxes.

Mr. Mann	1 1 8
Miss Cooper	0 7 0
Mrs. Wisbey	0 6 4
Mary Wisbey's Class	0 4 8
Sarah Read Perkins	0 6 0
Emma Read Perkins	0 6 0
Mr. Patterson	1 1 0
24s. 7s. 9d.	

Royston.

Kneesworth Street Chapel.	
Subscriptions.	

Mr. W. Abbott	1 0 0
Miss Beldam	1 0 0
Miss E. Beldam	1 0 0
Mr. C. Beldam	1 0 0
Mrs. R. Baker	0 10 0
Mrs. Carter	1 0 0
Mr. Gimson	0 10 0
Mrs. Luke	0 10 0
Mr. Simons	0 10 0
Mr. Whyatt	0 5 0
Mr. Waud	0 5 0

Missionary Boxes.

Mr. Matthews	6 11 10
Master Abbott	0 5 0

Collected by—

Miss Linsell	0 7 7
Miss Howard	0 10 0
Mr. Adams	0 13 0
Collection	5 15 0
15s. 14s. 1d.	

John Street Chapel.
For the Special Chinese Fund.

Collected by—	
Miss M. Jacklin	0 5 10
Miss E. Hagger	0 3 8
Mr. H. Pettit	0 4 0
13s. 1d.	

CHESHIRE.

Sandbach, John Charles Billing-ton, 14th birth-day present	5 0 0
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CUMBERLAND.

Carlisle.

Lowther Street Chapel.

Missionary Boxes.

Mrs. Marshall	1 14 7
Master George Playlock	0 17 0

Mrs. Bulmore	0 7 0
Boys' School	0 14 0
Miss Wylie's Class	0 12 0
Girls' School	0 6 4
Infant Ditto	0 9 0
Miss Bushby	0 10 0
Master J. R. Walters	0 6 0
Messrs. P. Dixon and Sons	5 0 0
John Nason, Esq.	2 2 0
T. H. Hodgson, Esq.	1 1 0
Josph. Ferguson, Esq.	1 0 0
Morning Collection	3 4 10
Exs. 9s. 3d.; 17s. 16s. 3d.	

DERBYSHIRE.

Ashbourne.

For the Native Teacher, John Wigley	10 0 0
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Curbar.

Contributions, per J. H. Hulme, Esq.	4 5 0
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Derby.

London Road.

Rev. H. Ollard.

Special for China.

Produce of Sale of Work	14 0 0
Children in London	
Read School	1 0 0
15s.	

New Mills.

Per Mr. W. Briggs.	
Missionary Sermon	5 12 1
Public Meeting	4 10 0
Sunday School	7 1 2
Exs. 8s. 9d.; 16s. 14s. 6d.	

DEVONSHIRE.

Marychurch, (Mrs.) Pearson	2 0 0
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DORSETSHIRE.

Poole, Legacy of late Mr. W. Yerbury, per Mr. B. Yerbury	10 0 0
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Sherborne.

Legacy of late Mrs. Martha Best, per Mr. W. Best	10 0 0
Auxiliary, per Mr. R. Worsley, on account	10 0 0

ESSEX.

Auxiliary Society, Per T. Danicil, Esq.	
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Maldon, per J. Wood, Esq.	72 7 7
North West Essex District, per R. D. Thurgood, Esq.	12 4 1
Dunmow District, per R. Taylor, Esq.	80 7 9
25s. 19s. 5d.	

Chelmsford, per Mrs. Wilkinson, for Rev. W. J. Gardner's School, Kingston, Jamaica	8 12 0
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Finchingfield, A Friend to Mis-sions, for the Native Teacher, Byrley Sainsbury	10 0 0
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Witham, Joseph Foster, Esq., for China	10 0 0
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GLOUCESTERSHIRE.

Bristol Auxiliary Society.

Rev. W. D. Wills, Esq., on account	150 0 0
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Long Ashton.

H. B., for the Native Girl, Martha Fearnot, at Tre-vandrum	2 5 0
C. B., for ditto, Caroline Stroud	2 5 0

Gloucester.

Southgate Street Chapel.

Rev. J. Kernahan.

Missionary Collec-tion, per Mr. Bird	12 5 7
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HAMPSHIRE.

Finch Dean.

For 1889, 7th Pay-ment, Mr. & Mrs. Cannings, for support of a Na-tive Girl, Eliza-beth Lydia Can-nings, in Mrs. Sargent's School, Madras	3 0 0
Mrs. Cannings (A.)	0 10 6
Mr. J. S. Cannings (A.)	0 5 0
3s. 15s. 6d.	

GUERNSEY.

Auxiliary Society, per Augustus G. de Garis, Esq., on account	50 0 0
Per Miss Lidstone, for the Native Female Boarding School, Madras	1 0 0

ISLE OF WIGHT.

West Cowes.

Union Road Sunday School, per Mr. C. Hollis	4 3 6
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HEREFORDSHIRE.

Bromyard, Mrs. Payne's Mission-ary Box	0 2 6
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HERTFORDSHIRE.

Bishop's Stortford, Miss Miller, for Chapel at Parey-chaley	0 10 0
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Hoddesdon.

C. Webb, Esq., per Rev. W. Ellis	5 0 0
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KENT.

Blackheath.

Per A. Smart, Esq., on account	100 0 0
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Erith.

Rev. S. March.	
Collection	7 5 4
Sunday School	1 10 4
9s. 1s. 8d.	

Gravesend.

Rev. B. H. Kluit.

Missionary Ser-mons, by Rev. G. Gill	29 10 1
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Margate.

F.W. Cobb, Esq. (A.)	12 0 0
For the Native Teacher, Francis	10 0 0
For a Student in Calcutta College	8 0 0
For Extended Mis-sions in China	50 0 0
80s.	

Ramegate.

One third of the residue of the Estate of the late Mrs. Langstaff, per Rev. H. J. Bevis	338 11 8
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Tunbridge Wells.

Rev. C. Langton (A.)	3 0 0
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LANCASHIRE.

West Lancashire Auxiliary.

Per S. Job, Esq.	
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St. Helen's.

Independent Chapel.	
Collection	80 2 8
Sunday Schools	8 9 0

Liverpool.

Newington Chapel.	
Collection	22 12 5

Crescent Chapel.

Juvenile Working party, for the sup-port of two Girls in Mrs. Mullens's School at Bow-whanipore	8 0 0
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For support of John Kelly at Mr. Rice's School, Bangalore	3 0 0
Missionary Boxes	9 11 0

Liscard Chapel.

Juvenile Society	2 7 1
8s. 2s. 2d.	

John Roberts, Esq., per Rev. J. Mullens	5 0 0
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Bolton.

Misses Cronin (A.)	3 3 0
Mr. J. Nicholson (A.)	1 0 0

Farnworth.

T. Barnes, Esq.	100 5 0
R. Topp, Esq.	43 0 0

Hallfold.

Per Mr. E. G. Kay.	
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Miss Hargreaves	0 4 0
Miss M. Hargreaves	0 4 0
Mrs. Smith	0 8 0
Miss Smith	0 4 0
Mrs. Fielding	0 4 0
Mrs. Hoyle	0 4 0
Mrs. Lord	0 4 0
Mrs. Kay	0 14 0
Miss E. Yarnall	0 4 0
Mrs. Thos. Hill	0 4 0
Mrs. Eastwood	0 4 0
Mrs. G. Mills	0 2 6
Mrs. Mills	0 2 0
Miss Fervan	0 2 0
Miss Rudman's	
Missionary Box	0 4 2
Sabbath School do.	0 12 6
4s. 6s. 3d.	

Radcliffe.		Sunday School Contributions	3 11 10	Sacramental Collection for Widows' and Orphans' Fund	2 0 0	G. Womack, Esq.	0 10 0
Per Mr. W. Scholes.		Young Men's Bible Class	0 8 0	Contributions for China	6 10 0	Mr. R. French	0 10 0
Collection	2 12 0	H. F. Coleman, Esq., A.S.	5 5 0	Exs. 13s.; 38s. 15s. 6d.		Mrs. D. T. Corsbie ..	0 10 0
Rochdale.		Sacramental Collection for Widows' and Orphans' Fund	5 0 0	Markfield.		Mr. J. Pigg	0 5 0
Milton Congregational Church.		75l. 10s. 4d.		Rev. W. Woods.		Mr. Martin	0 5 0
Sunday School, for Jane Graham				Collection	1 14 1	Friends	0 3 6
Milton, half-year.	1 10 0	Gallowtrees Gate.				3l. 4s. 6d.	
Per J. Hamilton, Esq.		Rev. Dr. Legge.		Narborough.		Yarmouth.	
Southport, Rev. J. E. Millson on account	91 11 6	Collections	23 0 1	Rev. W. Bedford,		Per Mr. S. C. Burton.	
Church Town, Rev. W. Hackett	4 8 6	Ladies' Association	27 12 11	Collection and Subscriptions	3 10 7	S. Collections.	
96l.		Sunday School Association, for Schools in China, care of Dr. J. Legge	13 14 6			King Street Chapel ..	11 1 7
LEICESTERSHIRE.		Extra Contribution for China Fund	14 7 5	Melton Mowbray.		Gaul Street Chapel ..	6 9 9
Auxiliary Society.		Sacramental Collection for Widows' and Orphans' Fund	7 7 0	Rev. J. Twidale.		Juvenile Missionary Society	2 15 10
T. Nunneley, Esq., Treas.		89l. 1s. 4d.		Contributions	10 3 6	Public Meeting	6 18 7
Rev. Dr. Legge and Rev. R. W. McAll, Secretaries.		London Road.		Rev. G. W. Sawyer, (A.)	2 0 0	27l. 5s. 9d.	
Ashby de la Zouch.		Rev. R. W. McAll.		For China Fund	4 0 1	NORTHUMBERLAND.	
Rev. T. Mays.		Sacramental Collection for Widows' and Orphans' Fund	5 1 10	Sacramental Collection for Widows' and Orphans' Fund	1 10 0	Alnwick. Clayport Street United Presbyterian Church ..	2 8 0
Subscriptions	4 14 0	Collections	26 1 10	Exs. 19s.; 26l. 1s. 11d.		Amble. Sunday School Children, for a Girl at Parychaley, to be called Jane Amble Nicolson, half year	1 5 0
Collection	3 8 6	Missionary Boxes	2 18 6	Newton Burgoland.			
Sacramental Collection for Widows' and Orphans' Fund	1 5 0	Sunday School Contributions	2 8 0	Per Mr. Hunt.		Shrewsbury.	
Exs. 7s. 6d.; 8l. 15s.		Subscriptions.		Collection	1 5 4	Swan Hill Chapel.	
Bosworth.		Rev. R. W. McAll ..	1 0 0	Sunday School Contributions	1 4 8	Mr. C. B. Nicholls, Treas.	
Collection	2 8 0	Mr. Bennett	2 2 0	Shilton.		Legacy of the late Miss Barron, per Rev. W. Thorp ..	10 10 0
Miss Bradbury's Missionary Box ..	0 4 0	Mr. Swain	2 2 0	Rev. — Walker.		Wellington.	
2l. 12s.		Mr. Robins	1 0 0	Contributions	7 7 6	Tan Bank Independent Chapel.	
Burton Overy.		Mr. McAll	0 10 0	Theddingworth.		Rev. J. Maysey.	
Rev. G. R. Miall.		Mr. Bolton	0 10 0	Rev. T. Morgan.		Mr. A. Chalmers, Secretary.	
Collection, Less Expenses, 3s.	2 3 1	Mr. Real	0 10 0	Contributions	6 14 6	Subscriptions.	
Enderby.		Mr. Nunneley	2 0 0	Ullesthorpe.		Rev. J. Maysey	0 5 0
Rev. S. Haywood.		Mrs. Nunneley	0 10 0	Rev. T. K. De Verdon.		Cash in hand	0 1 3
Contributions for China Fund	2 2 10	Misses Nunneley ..	1 12 0	Collection	1 15 6	Mr. W. Parton, for India	1 0 0
Hallaton.		Mr. T. Nunneley ..	0 10 0	Wigston.		Mr. D. R. Agnew ..	0 10 0
Per Mr. Baines.		Mr. Rodhouse	0 10 0	Rev. T. Jowett.		Mrs. W. Clark	0 5 0
Subscriptions	2 16 9	Mr. Roberts	0 10 0	Collection	3 11 4	Mrs. J. Robison	0 10 0
Collection	3 6 4	Small Sums	2 1 0	Subscriptions	4 9 1	Mrs. Adair	0 2 6
6l. 3s. 1d.		51l. 17s. 2d.		8l. 0s. 5d.		Mr. Cartwright	0 2 0
Hinckley.		Harvey Lane.		Wymondham.		Miss Treleven	0 2 0
Rev. J. James.		Rev. W. Woods.		Rev. J. N. Robjohn.		Mr. W. Parton, for Widows and Orphans	0 5 0
Sacramental Collection for Widows' and Orphans' Fund	1 1 0	Collections	7 8 4	Contributions for China	0 8 0	Missionary Boxes.	
Hugglescote.		Subscriptions	1 15 0	Collection	1 13 0	Sunday School	0 5 9
Per Mr. Page.		11l. 9s. 7d.		Mr. Godfrey	2 0 0	Mr. Thos. Nicholls ..	0 12 1
Contributions	0 15 0	Peel Street.		4l. 1s.		Mrs. W. Parton	0 15 8
Kibworth.		Rev. J. Stewart.		37s 19 5		Miss Pointon	0 5 0
Rev. F. Islip.		Collection	2 6 9	Less Expenses	8 6 0	Mrs. J. Robison	0 3 8
Contributions	5 0 0	Sunday School Missionary Box	0 9 3	Including 250l. 11s. 6d. previously acknowledged.		Mrs. Alison	0 3 8
Ditto from Tur Langton	1 14 0	2l. 16s.		MIDDLESEX.		Miss Hall	0 1 11
6l. 14s.		Collection at Annual Meeting at Bond Street Chapel ..	14 16 11	Brentford. Mr. C. Pitt	1 1 6	Miss Roden	0 1 3
Leicester.		Mrs. Livens, for Native Boy in India	3 0 0	Norfolk.		Mrs. W. Clark	0 3 4
Bond Street.		Loughborough.		Norwich.		Sunday School Teachers and Children's Collecting Cards, for China ..	1 10 8
Rev. J. Barker, LL.B.		Rev. J. Mason.		Per Rev. J. Abbs, for the Parychaley Chapel.		7l. 5s. 9d.	
Ladies' Association	27 15 0	Contributions	2 6 6	J. H. Tillett, Esq., Mayor	1 1 6	Wem. A Friend, for the Native Teacher, David Simpson ..	10 0 0
		Lutterworth.				SOMERSETSHIRE.	
		Rev. J. Hopwood.				Bath. T. Thompson, Esq., for the Ship ..	21 0 0
		Subscriptions	8 6 6			STAFFORDSHIRE.	
		Juvenile Missionary Society	2 17 0			Stafford. Rev. T. S. Chalmers	1 1 0
		For Native Teacher, J. Wyckliff	4 16 0				
		Sunday School Missionary Boxes	3 6 6				
		Ditto at Gilmorton ..	0 4 1				
		Collections	11 11 4				

SURREY.		Bridlington.	Elgin.	Mrs. J. H. Collard.....	1 0 0
Sutton.		Zion Chapel.	Congregational Church.	Mr. J. H. Collard.....	0 19 0
Rev. I. Jacob.		Rev. J. Dickinson.	Rev. R. Harvey.	Mr. Hy. Beard, for 1833.....	1 1 0
Collections, May 20.	5 9 3	Collections, Subscriptions, Donations, and Missionary Boxes.....	Collection..... 2 0 0 Public Meeting..... 1 6 0	Ditto, for 1830.....	1 1 0
Printed <i>Surbiton</i> month, in mistake.	last		Free High Church.	Mr. S. P. Elliott.....	1 0 0
<i>Wandsworth</i> , per Mrs. Ashton, on account.....	10 9 2	<i>Harrogate</i> , Legacy of late Mrs. Hannah Taylor, per Messrs. Middleton and Milthorpe.....	Collection..... 1 17 6 Exs. 5s.; 4l. 18s.	Donations.	
<i>Weybridge</i> , A. Wilson, Esq., (D.).....	20 0 0		Forres.	A Friend.....	0 5 0
WARWICKSHIRE.		<i>Pontefract</i> , Annuity of the late Miss Roberts, for a Native Teacher and two Native Girls, half year.....	Collections in United Presbyterian Chch. 9 2 0 A Friend, per Rev. T. Gilliland..... 1 0 0 Exs. 10s.; 9l. 0s.	G. B. Bennet, Esq., Sacramental Collection in Union Chapel, for Widows and Orphans of Missionaries.....	0 10 0
Atherstone.			<i>Glasgow</i> , Hutche- sonstown United Presbyterian Chch. 10 0 0	Collected after Sermon in Congrega- tional Church, Caledon Square, 10th June, 1850, Forenoon.....	9 1 3
Colleshill Street Chapel.				Ditto, Evening.....	4 17 4
Rev. J. Read.		SCOTLAND.	Lawrencekirk.	Collected at Annual Meeting.....	3 10 0
C. H. Bracebridge, Esq.,.....	1 1 0	Collections by Rev. A. Williamson.	Congregational Church.	Less Expenses.....	64 13 0
Mr. J. Farmer.....	1 0 0	Orkney.	Rev. A. Noble.		2 10 6
W. Fox, Esq.,.....	5 0 0	<i>Kirkwall</i> , Rev. Dr. Paterson.....	Contributions.....		62 3 0
Mr. W. S. Sheavyn.....	1 1 0	<i>Sanday</i> , Rev. J. Paul.....	Nairn.	AUSTRALIA.	
Mr. J. Sinclair.....	1 1 0		Per M. W. Leslie.	Per Rev. A. Buzacott.	
Miss Simond's Box.....	0 3 0	For China.	Congregational Chch. 4 13 0 United P. Church..... 4 5 0 Established Chch..... 2 6 9 Public Meeting in U. P. Church..... 1 7 7 12l. 12s. 4d.	For the Support of Native Evangelists.	
9l. 11s.		<i>Rousay</i> , Rev. J. McLellan.....		<i>Brighton</i> , near Melbourne.	
Coventry.		<i>Westray</i> , Rev. G. Reid.....		Rev. W. K. Lewis.	
Per Mr. W. F. Taylor.		<i>Eddy</i> , Rev. J. Ingram.....	IRELAND.	Sabbath School, per Mr. H. Thompson, half-yearly.....	5 0 0
West Orchard Chapel.		<i>Stronsay</i> , Rev. J. Mudie.....	<i>Balluly</i> , Annuity of late Mr. Ebenezer Martin.....	Miss Kelly, for the Support of the Gospel at Penrhyn Islands.....(A.)	10 0 0
Rev. E. H. Delf, on account.....	8 19 1	<i>Stromness</i> , Rev. J. Ritchie.....		For Mare Schools.	
Well Street Chapel.		Exs. 30s. 1d.; 18l. 10s. 9d.	SOUTH AFRICA.	<i>Mattland</i> , N. S. W.	
Rev. P. C. Barker, M.A., LL.B.		Caithness.	Cape Town Auxiliary Society.	Rev. Ed. Griffiths.	
Annual Subscriptions.		<i>Thurso</i> , Rev. J. Sime, less 5s. 6d. exps., <i>Wick</i> , Rev. J. Currie, less 8s. exps., Miss Cormack.....	Mr. J. Cameron, Treasurer.	To support a Boy and Girl, Joshua and Elizabeth Anderson, in Mrs. Creagh's School.....	2 0 0
Mrs. Phillips.....	1 1 0		Subscriptions for 1850.	The Teachers of Sabbath School.....	1 6 0
Mrs. Smith.....	1 1 0		H. E. Rutherford, Esq.,.....	The Scholars of do.....	1 0 0
Mrs. Richardson.....	1 0 0		Rev. Wm. Thompson.....	The Family of Rev. E. Griffiths.....	1 0 0
Mr. Randall.....	0 10 0		The Hon. W. Porter.....	For Mrs. Jones's School.	1 0 0
Mr. Bradshaw.....	0 10 6		Mr. S. Solomon.....	The Scholars of the above S. School.....	1 0 0
Mr. Joseph Richardson.....	0 10 6		Mrs. Shepherd.....	The Family of the Rev. E. Griffiths.....	1 0 0
Mr. John Barker.....	0 10 6	<i>Aberdeen</i> , Legacy of the late John Fleming, Esq., less duty and exps.,.....	Mr. P. D. Morgenrood.....	Victoria.	
Rev. P. Barker.....	0 10 6		Mr. R. H. Arderne.....	Mr. and Mrs. Perkins, and Servant.....	3 0 0
Mr. W. Ward.....	0 5 0	<i>Edinburgh</i> Auxiliary, Per Mr. W. F. Watson.	Mr. W. Phillipson.....	Kyneton.....	1 0 0
Mr. Makepeace.....	0 5 0	Captain Walker, General Fund.....	Mr. G. Phillipson.....	Mrs. Low, C. main.....	1 0 0
Mr. Reeves.....	0 5 0	Ditto, Widows and Orphans.....	Mrs. W. Phillipson.....	Mrs. Henderson.....	1 0 0
Miss E. Thompson's Box.....	0 5 0		Mrs. G. Phillipson.....	Ballarat.....	1 0 0
Senior Class Sunday School.....	0 2 7	<i>Crook Alces</i> , Elgin.	Dr. Jas. Abercrombie.....	Mr. and Mrs. Allan, Bunningsong.....	2 0 0
Collection.....	2 10 5	Per John Mitchell.	Mr. John Fairbairn.....	Children meeting in their house for instruction on Sundays.....	1 0 0
9l. 7s.			Mr. Jas. Cameron.....		30 0 0
WORCESTERSHIRE.			Mr. Hy. Solomon.....		
<i>Worcester</i> , T. R. Hill, Esq., for Mrs. Lewis's School, Santhapooram.....	30 0 0		Mr. J. T. Pocock.....		
YORKSHIRE.			Mr. John Syme.....		
Beverly.			Mr. Jos. Lawton.....		
Lair Gate Chapel.			Mr. A. Martin.....		
Ladies' Working Society, per Mrs. Montgomery.....	5 0 0		Capt. Holmes.....		
			Mr. W. J. Smith.....		
			Mr. T. J. Mathew.....		
			Mr. W. J. Fletcher.....		
			Mr. W. S. Berry.....		
			Rev. Prof. Cameron.....		
			Miss Collard.....		

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

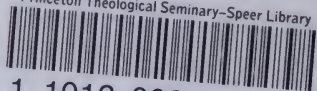
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